Carlos A. Disandro: Theandric Tradition and American Thought - Rossi

Arnaldo Rossi introduces and summarizes Carlos Disandro's work

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καὶ εἶπεν, Ἰδοὺ θεωρῶ τοὺς οὐρανοὺς διηνοιγμένους καὶ τὸν υἱὸν τοῦ ἀνθρώπου ἐκ δεξιῶν ἑστῶτα τοῦ θεοῦ. κράξαντες δὲ φωνῇ μεγάλῃ συνέσχον τὰ ὦτα αὐτῶν, καὶ ὥρμησαν ὁμοθυμαδὸν ἐπ' αὐτόν, καὶ ἐκβαλόντες ἔξω τῆς πόλεως ἐλιθοβόλουν. καὶ οἱ μάρτυρες ἀπέθεντο τὰ ἱμάτια αὐτῶν παρὰ τοὺς πόδας νεανίου καλουμένου Σαύλου.

And [St. Sebastian Protomartyr] said, Behold, I see the heavens opened[1], and the Son of man standing on the right hand of God. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul.

Acts 7:56-58

The present dissertation was read in Buenos Aires on the 28th of August 1997, in the setting of cultural activities organized by the Centre of Evolian Studies, responding to a friendly invitation from its leadership despite the fact that I am not a member of the Centre

and that I have some obvious disagreements with its orientation, of which I informed them beforehand.

This work is intended to serve only a an introductory but clear outline of certain fundamental aspects of the master's teaching. It is concerned more with the link – not always easy for all to grasp – which internally unites the remarkable diversity of topics he treated, than with justifying or substantiating them, to which end I refer the reader to Dr. Disandro's work itself.

This desire for clarity leads me to briefly distinguish theandrism from the work of Guenon and Evola, but this and my other observations are intended to be incitements to think and go deeper, and not to be either facile declarations of anathema or polemical attacks, which would avoid the former. As for the rest, it is worth remembering that, if any justification is necessary, the confusion of semantic fields is the most powerful weapon of the world-invading ecumenism that I fight.

There will in any case surely be no shortage of people who are alarmed by whatever may be found wanting in this modest outline: I sincerely hope they correct and teach me. But in the meantime I must remind my critics that, in the four years since the master's death, my work, although precarious, seems to be the only treatment of his most steadfast and moving instructional efforts in this country.

With this publication, the task of Ediciones Cielos Abiertos begins. Its name alludes symbolically to the theandric fulness seen and proclaimed by St. Stephen – to the fury of those who stoned him – as the victory of the word, which is crowned in the victory of blood. But it treats of theandric fulness, the episode related at the start of this first edition, with the name and the work of the one who investigated, thought, and pronounced this fulness with meticulous care and delicate and daring purity, is fitting.

Nevertheless, in order to avoid troublesome confusions it is necessary from the outset to make clear that Cielos Abiertos has no relationship with Fundación Decus[2] other than its recognition of a common teacher. By this I mean that the reader interested in acquiring any of the doctor´s works mentioned in the bibliographical note on pages 21 and 22 should direct himself to calle 12 No. 06, 1900 La Plata, Argentina. With regard to the teacher, we do not proclaim any inheritance or privilege, nor do we dispute those that do make such a claim legitimately. On the contrary, Cielos Abiertos has decided to follow its own path, and, in doing so, to assume full and individual responsibility. Furthermore, among the privileges that we expressly renounce is that of using the venerable name of the master to validate our own words and actions. For many years we have sought to distinguish ourselves fairly from those who conceive of the more or less explicit invocation of this name as a kind of letter of marque which permits them to easily opine about topics which they have never studied and to pontificate about things they do not know. We seek, therefore, detailed analysis and criticism from our readers for their own theses and works: whoever undertakes them will be judging the humble author of this and other works, and not the gigantic figure who in one way or another might inspire them. What is important in this and all cases is knowing if the pneuma, the spirit, or wind is present, which blows where it wishes and whose voice, when we hear it, do not know from where it comes nor where it goes[3], but of whose blowing we are sure precisely because of its fruitful consequences.

A. C. R.

I

Among the deepest and most meaningful vocabulary characteristic of Doctor Disandro we find a word forged by the Greek fathers and taken up, with various shades of meaning by different contemporary authors: theandrism, a Greek word whose composition indicates the union between the divine nature or substance and the human nature or substance. According to the Faith, this union is realized in Christ eminently and without confusion. But is not circumscribed to his person and his work, but expands, in the first place, to the men open to its call. That is why the Gospel of St. John distinguishes between the monogenes, the only Son of God, and the sons of God, in whom the union of godhead and mankind is incarnated in an absolutely real way. And it is not the case that the Lord in his goodness treats the faithful as if they were his children, but that they effectively become divine, with all the attendant consequences, to the point that, in some way, and always without confusion, they come to make up the very life of God and increase it. This is what the Fathers of the Church taught insistently to define the very centre of Christian semantics: "God became man so that man might become God".[4]

Theandric union is thus open and communicable. It is not restricted to the person of Christ, nor is it restricted to those who believe in his name and consequently live with that. This union is conveyed furthermore to congruent human works and thereby to things. In determined conditions then, culture, politics, the cosmos contain within themselves the theandric union are taken up by it, which, through these instantiations, continues its expansive path. And thus Christian worship (to the degree that it is such and not an ignoble farce), poetry and philosophy, architecture and painting, music, Empire, nations and their different creative feats – all these are forms within which theandry incarnates itself in some way. And because of this, these forms, when authentic, contain eternal and divine life which in the transfiguration will be manifested definitively.

Obviously, the theandric tradition of the Fathers, reformulated and developed by Doctor Disandro with all its consequences, is different from other semantic models, such as those proposed by Guenon or Evola, who also claim a traditional origin of another kind.

Guenon certainly admits that the historical and cosmic, to the degree that it is not degraded, is in some way the manifestation of what we would call divine life and what he prefers to call transcendent unity or metaphysics. He moreover affirms that everything which in man, the world, or culture is loyal to its own essence must reintegrate itself into absolute unity. But this unity, beyond being impersonal, is exclusively spiritual, and because of this, upon returning to it the concrete and physical physiognomy of the all the realities of this world, it dissolves. In the definitive union which Guenon and the tradition he follows postulate, there are no trees, no clouds, nor any articulated world; the sound of the word[5] disappears, as do historical languages, poetry; Empire, nations, political forms where justice has reigned in history do not exist; nor does the personal, visible, tangible physiognomy of men. All of this is reabsorbed into the unity or absolute zero, as

Guenon sometimes names it. And it is clear that in this way, all, or a good deal of that which here has its value, has it by virtue of being a support, a vehicle, or symbol of the higher metaphysical reality. But the specific physico-corporal dimension of these symbols must disappear. And thus, for the rigorously metaphysical or transphysical position of the Frenchman, this radiation in a culture, a nation, a distinct blood and soil cannot have the same meaning as it does for theandrism, which recognizes in them levels of divine incarnation which are inalienable from their history and come forth for its eternal transfiguration.

Guenon and Evola otherwise agree in a good deal of their postulates: for both, the corporeal, historical, and personal lacks eternal subsistence and must be overcome. But the Italian also orients himself according to lineages which I believe have gnostic roots, because in order to overcome the historico-corporeal, they demand or authorize a certain use of dialectical violence. For example, the submitting of one's body to exhausting orgiastic experiences, because of the supposition that the state of weariness and dissolution of our physical and individual entity will permit us free access to impersonal, anti- or super-corporeal states, which Evola does not hesitate to call metaphysical. Ride the Tiger indicates as a coherent possibility the plunging of oneself into the various dissolutive experiences offered to us by the modern world – saturating oneself in them, outwearing them, and then, he affirms, to be in the conditions to transcend them. It is a matter of an extenuating immersion in the dissolute and negative from which one remove oneself, after having given oneself to them totally, overcoming them with a new, deeper negation. In this dialectical rhythm which advances ever greater negations, we can see precisely the gnostic contamination to which the non-theandric metaphysics of Guenon is alien. For theandrism, for its part, this dialectic is not only alien, but suspicious, because the theandric perspective impels one to care for and unfold in new creative impulses all that which in its contours is an incarnation of theandry or congruent with it. Against one approach or the other theandrism cannot consider as positive any rupture or overcoming of one's personal life, because it conceives of the person as an eternal, indelible dimension and characteristic of every man, founded definitively in the three persons in which the substance of God is articulated. Here, the ultimate end is then that dynamic movement itself link the divine persons and the human persons with each other, and never their dissolution.

II

Until now, in quick confrontation with other semantic models, we have tried to clarify the theandric tradition above all in its source or principles. And clearly the source of this tradition is not historical, for it is to be found in the closeness of the triune God, but from there is certainly conveyed to history and the world, and, with the cooperation of men, strengthens the union of godhead with mankind. We will make our way towards these manifestations in history preferably now.

The Faith guarantees, according to what we have said, that in Christ this union is perfect and for that reason has eminent communicative force. But even before the historical manifestation of Christ and the Church, theandry had been introduced and

developed itself, in different ways and to different degrees, within the cosmos and the life of the ancient peoples.

The Greek forms of knowledge incarnated and explored the theandric union with special intensity; I refer to their myth, their poetry, their philosophy, and as an outgrowth of the latter, their purely conceptual or rational knowledge. Prophesy of Hebrew origin also made its warningful contribution. And because of theandric connaturality, each according to its own modality, these forms of knowledge were joined to the Christian mystery and gave origin, first of all, to the respective worship, and secondly, to the dense theologico-doctrinal conceptual formulations. Consequently, in the worship were poetry and music, in union, of which Gregorian chant is exemplary, and also doctrine and prophetic warning. Through these congruent forms of knowledge, the Christian mystery offered itself to the intelligence and heart of peoples and was taken up by them, however much must be considered with care in each case, but having its ascendency in Christian Antiquity and the Middle Ages.

But because what is God's must be rendered to God, and to Caesar, what is Caesar's, it is also worth pausing to consider theandric political forms, taken up in an exemplary way in the destiny of Rome, culminating in the work of Augustus. The later transfer of this destiny is also interesting, as in the Holy Romano-Germanic Empire or the constructive closeness of the Romanic nations, among which are counted those of America and our own. In these forms, too, there is theandry, and they are thus congruent with the Christian mystery, its ancient worship and its purified doctrinal formulations.

It is nevertheless necessary to highlight, especially today in our besieged America, that the forms of knowledge and their political realizations we have alluded to do not derive their intrinsic sacrality from either Christian worship or the magisterium, however important this link which they had has been. These forms are theandric because of their own dimension, before the Church historically constituted them as such. And that is why sacerdotal power can be corrupted down to the marrow, authentic worship disappear from temples, and the healthy doctrine of the ordinary magisterium, as it has done in the Roman Church today, and theandric union survive regardless – in true poetry and philosophy, in doctrinal systematizations not valued by the corrupt magisterium, in the roots of certain forms of political structures, as they do in nations of our lineage and others. It is then possible to seek nourishment in these forms, and, with them as a source, constitute American thought the Romanic work of the consequent sovereignty and justice.

But it is necessary to caution that since the time of the apostles there has exited within the Church an obstinate tendency to Judaize mystery and dogma – that is, to disown and seek the extinction of the thenadric union supposed in them. And with logical continuity, this tendency aims later at the collapse of all that is cosmico-politico-cultural and assumed by theandrism in its unfolding before and after the coming of Christ. This inclination to Judaize Christianity was called, and with exact precision, "Judeo-Christianity" by Dr. Disandro. And it was precisely from Judeo-Christianity that sprouted, always within the Church and its highest hierarchies, the ancient heresies, and it was because of that they all aimed at different aspects of the hated theandric union. This tendency was confronted by drawing on Hellenic forms of knowledge in an enormous struggle of centuries, from which emerged, amongst other things, the impeccable

doctrinal definitions of the great dogmatic councils. But Judeo-Christianity returned after its retreat and advanced step by step until installing itself triumphantly in apostate Rome and in other churches and Christian confessions susceptible to ecumenism and globalization.

It is therefore a requirement of American thought to recognize and straightforwardly combat the enormous of all that weighs upon us which has asserted itself as Christian for centuries as it does today, when in truth it is Judeo-Christianity in action. For, ultimately, American thought means the opening and renewed presence here and now of the theandric source or tradition and the active and effective development of the manifest forms in which it maintains its presence. And, of course, it continues to offer this, despite the betrayal of the priestly and political power committed to invasive globalization, and the various effective forms of betrayal that seem to be sweeping through it – war, counterculture, finance, audiovisuals, pornocracy, narcotics. Dr. Disandro devoted his inexhaustible reserve of energy and disciplined inspiration to the battle against this falsification and tyranny, as well as to American thought, a concentration of theandry that is firmly rooted in our language and our land. I will focus briefly and symbolically on three particularly significant directions for our common destiny: Antiquity; the post-Renaissance period, with special reference to Spain and its American undertaking; and the political and cultural independence of Latin America, an incomplete process that we are working towards achieving.

III

Because of all its intrinsic value, but also because of the ancestral hostility I have alluded to, American thought necessarily turns first and foremost to Antiquity, especially the Hellenic Era. In Homer, one can immerse oneself in a rhythm where, to the fury of the biblical nomads and their Christian servants, gods and men coexist, tragically or happily, in the melodic dimension of beauty concentrated in a gesture, a spear, a death, and tears whose radiance penetrates the sea or the sky, constituting the greatest feat of their heroes, worthy of divine wonder. And in speaking of Homer, we include the entire lineage of congruent poets in Greece, Rome, the Germanic and Romanic languages, and others.

In the Homer's language itself, our thought coexists with Greek philosophy in its purest form, culminating in Parmenides and his experience of the unassailable, seamless, and unaltered being, a refuge that no violence, not even that of the nomads, can tarnish in its perfect intelligibility, for there, as the philosopher says, "thinking and being are the same" - τὸ γὰρ αὐτὸ νοεῖν ἐστίν τε καὶ εἶναι.

Because we are suffering an invasive adulteration, our thought also requires an unambiguous coexistence with perfect theandry, as it dwells, for example, in the Greek word of the Gospel of Saint John. For there circulates the mystery of the Logos, which, being also Light and Life, becomes incarnate in human flesh, and, in his presence among us, dispenses truth and grace without measure, foreign – as is said – the law of Moses[6].Through the reconciling and most beautiful means of the cross, he takes his own body to the bosom of the Father, which is the body of the glorified man. Of course,

in mentioning Saint John, I refer also to the entire unfolding of mystical, theological, and doctrinal suffering in this illustrious text and the experience that nourishes its originating source.

Homer, Parmenides, Saint John the Evangelist – there are the heads and models of semantic constellations where the American mind, psyche, and word are filled with life and illuminating clarity, normative for the experience and examination of all else.

For in them, Plato's judgement, which our teacher never tired of reminding us, is fulfilled: "The ancients were better than us and lived closer to the gods." Only by employing their living parameters in our thought, immune to any Judeo-Christian contamination, can we recognize what is divinely and humanly available in other cultural and historical periods in order to embrace it, and recognize what is falsified in order to reject it.

Not only does Antiquity offer to our thought its political horizon; it also offers it the paradigmatic destiny of Rome, evident in its foundation, institutional life, the terrible and instructive development of its military endeavours, or the justice we symbolize in figures like Augustus, whose name also includes those who contemplated the destiny of Rome, such as Cicero, Virgil, or Dante, among many others. All of this is vital for the besieged Romanic peoples.

IV

If we now consider Spain and her conquests, we find that the theandric transfer played an essential role but was also seriously eroded, which compromised its development, particularly in America. We will briefly this alternative of fruitful transfer and erosion under three fundamental headings: language, political life, and Faith.

First, the Spanish language. Incomparable in its depth and rigor with the Roman language from whose breaking and extinction it emerges, it retains, through its roots, a different yet effective relationship with the linguistic background of Latinity, the type from which the Roman and Romanic language originated. Thanks to this recovery, it maintains an unmistakable theandric reference that, though concealed during the purely servile or instrumental origins of our language, was gradually uncovered and refined through the poetic, mystical, theological, and artistic thought that enriched it, and reached its culmination in the 16th and 17th centuries. This culmination coincided with the discovery and colonization of America, where linguistic energies took on new horizons and peoples, and shaped the remarkable work of the chroniclers, who are unmatched by any other conquering people of modernity.

Spain was furthermore founded on a political decision-making and institutional establishment fundamentally influenced by Rome and the theandric background of its imperial sovereignty. This historical background came to our lands with the conquerors and was steadfastly and wisely promoted by the Crown, even influencing the peoples and lineages that were already present or emerged rapidly due to contact with the Spaniards. Thus, the strictly political undertaking, despite what is often said, played an essential role in giving America its distinct character.

Lastly, the Faith, the theandry that communicates in essential congruence with the linguistic and political energies mentioned, or in fruitful tension with them. However, as in the parable of the sower, the fruits of Faith were considerably damaged by the fledgling influence of Judeo-Christianity, which was widely spread among all levels of Hispanic life. But one only needs to reread Bernal Díaz's chronicle of the conquest of Mexico to see how the combination of language, political decision-making, and Faith defeated oppressive and enslaving powers and established a new space here, which American Independence later assumed.

Each of these three strands, however, has been eroded.

Spanish was affected by the Baroque aesthetic, with its anguished Semitic background. In the theandric dimensions of language, the visible things of this world are assumed according to the nexuses between them and the invisible, which interweave. However, the Baroque aesthetic is unable to recognize and strengthen this connection; consequently, it tends to weaken or even completely negate the theandric union in which this connection finds its essential foundation. Things and words, stripped of eternal substance, become ephemeral, disjointed, and the desolate emptiness that arises in them and in the soul can only be escaped by the dizzying accumulation of baseless ornamental appearances. While it is true that this aesthetic affected almost all European language, it had a more intense and far-reaching impact on the Spanish language than any other. This led the development of its prose into intricate intellectual exercises or hollow rhetoric, always lacking true conceptual capacity. Above all, this resulted in the exile of any structure in poetic language for over two centuries, until Rubén Darío revived it for the entire Spanish language with the power of his American inspiration.

The transfer of Empire and political justice weakened, not only due to the vices of the conquerors, but also and above all, because of the relentless hostility of missionary utopias deeply rooted in the minds of many conversos, who were dispersed among the clergy and religious orders, with their characteristic hatred for the sovereignty of the state. Utopian ideals were often cover for concrete projects of economic control, such as the African slave trade, or for geopolitical control, as was the case in the missions of the Society of Jesus: this was a theocratic rule, which, with a Guelph appetite, zealously confronted – sometimes even militarily – institutions and magistrates loyal to the Crown, resulting in endless conflicts against the state that continue to this day, as can be seen today in Chiapas and other American regions.

The theandric energy of Faith was substantially bottled up through the influence of religious interpretations, most prevalent in the Counter-Reformation and specifically within the Jesuit order. These trends allowed worship to be separated from song, disconnected it from poetry and music, and removed it from its central place. As a result, the Christian mystery was left without its ancient, coherent forms to communicate to the intelligence, sensibility, and historical actions of the Spanish and American Christian people a genuinely realistic foundation capable of divinizing them. Instead of worship, Jesuit rationalism proposed for the intellect mere doctrinal questions with scholastic roots

which quickly degraded into sterile argumentative disputes which were particularly suited to serve the resentment of Judeo-Christianity and to prevent any direct and rejuvenating contact with classical sources. For the emotions, it offered the closed sentimentalism of modern devotion or emotional outbursts, devoid of objective reference to the mystery, as seen in the Spiritual Exercises, where techniques that we might now call brainwashing appear to have been tested. For action, they presented the abstract legalism of the Ten Commandments, which lack - according to Saint John the Evangelist - truth and grace. From this empty ethic, they extracted not one moral code, but several, casuistically tailored to each circumstance where they sought to implement their geopolitical-religious domination. Dr. Disandro considered the Society of Jesus to be the most significant Judeo-Christianization project in the modern world.

From this brief overview, it is evident that the thesis of a Hispanidad immaculate in substance, to which the Guelph parameters of our historical revisionism often give in, should be taken and examined with caution. It is possible to engage with different variants of invasive Judeo-Christianization even when invoking tradition. However, without recourse to classical Antiquity, and in particular Greek Antiquity, I press, this discernment of what is entrenched and fruitful within the Hispanic soul seems impracticable.

V

Finally we come to independent Romanic America, the last stage of our overview. It is clear that the profound erosion deeply rooted in this region fundamentally derives from the linguistico-politico-religious characteristics already outlined. To avoid repetition, we shall focus on what valuable elements persist here in spite of everything, and await their definitive unfolding from our thought and decision.

There are those who, having regard to feudal tradition, diminish the importance of modern sovereign nations, which they sometimes view with suspicion. These same immature traditionalists, at times indiscriminate Hispanophiles, also downplay the significance of our War of Independence and the new nations that emerged from it. However, it was during this war, invoking indisputably ancient rights, that the American peoples reasserted forms of Roman-Romanic sovereignty, inculcated among us by Spain, of course, but tyrannically disparaged by Spain itself under the despotism of the later Bourbons, above all Charles IV. Thanks to this tenacious, bloody, and nation-building war, America secured for itself the political transfer of fundamental forms of the theandric tradition, giving them renewed decisionary and institutional configurations: it lodged them in the very roots of the victorious new nations.

Independence thus represents an irrevocable feat, embodied eminently in the political and military genius of Simón Bolívar. This achievement has a dual dimension: his monumental work and the thinking reflected in the remarkable prose of his documents, correspondence, speeches, and more. His work and writings display the extraordinary fervor of an intuitive mind that, with skill and prophetic insight, delves into the political events of the world and, especially, those of America. Revisiting his legacy, while carefully comparing the dramatic circumstances of his time with the no less perilous

circumstances of today is an essential task for American thought seeking a universal identity. However, this prominent figure encompasses the entire generation of San Martín, Sucre, O'Higgins, Artigas, and many others, who were heroic and exemplary, as well as those who congruently followed in the decision-making processes of our common destiny.

Nonetheless, erosion weighed down heavily, and the heroes and leaders of that magnificent feat were generally assassinated, persecuted, or exiled in ignominy. Furthermore, their successors in each American nation were unable to consolidate their efforts into a definitive Romanic project. Therefore, the constructive effects of that feat dissipated, necessitating a Second War of Independence, in which we are currently engaged; this time it is a defensive war against the global invasion. To find someone who can strategically lead this endeavor, our path inevitably leads us to Juan Perón and the significance of his political achievements and doctrine for our common Romanic destiny. His concept and effective efforts toward a continental union, where our nations weave agreements but do not delegate decision-making power to any globalist entity, such as the UN and the OAS, and which Mercosur is on its way to becoming. National integration is an irrevocable requirement of the three banners of sovereignty, independence, and justice. However, it is projected, above all, in the Third Position that protects and unites against the overwhelming plans of those who triumphed in the last world war, in a continuous global-invading advance galvanized by the Judeo-Christianity of Rome. Particularly in our country, certain individuals falsely claiming to be Peronists have usurped positions of authority, actively working to destroy every last remnant of the work of our General. How loudly his voice still echoes today, commanding us to rebuild the State, not dismantle it through indescribable betrayal!

America has taken substantial steps, also in line with the strictly political significance of Independence, toward the removal of its burdensome Baroque heritage, which continues to influence our language. As we previously mentioned, it was Rubén Darío who, with his innate ear, resurrected poetic language in the Spanish language after its long absence, unleashing powerful waves of expression essential for the defensive war in which we find ourselves. Equally imperative is the voice of Lugones, whose poetry is essentially a form of thinking that anchors the bliss of the cosmos and feeds itself tragically on the strength of the earth. Against them and their successors stood the Borgeses, the Nerudas, the Octavio Pazes , and others, who were exalted by invasive powers for their skill in burying the language in displays of wit, ideology, or excessive sophistication, all incapable of authentic thought. Much progress has also been made in prose. I previously mentioned Bolívar's prose; suffice it to recall Nimio de Anquín, whose writing is filled with the luminous experience of Being, and where, perhaps for the first time in the Spanish language, the space for pure philosophy, rooted in genuine Hellenic tradition, has been opened, liberated from unwarranted theological tyranny and any Judeo-Christian debris that previously hindered its emergence.

In conclusion, the ecclesiastical power in America constantly darkens the noble semantic profiles upon which Faith relies, relentlessly pursuing it. What the message of La Salette teaches has already come to pass: "Only Faith will survive." This means Faith without any institutional, magisterial, sacramental, or any other support from the Roman hierarchies or their acolytes, in any of the more or less official or dissenting variants they

attempt to adopt. However, while we can expect nothing from them, pure, unsupported Faith stands tall among us. In this theandry that offers and strengthens itself, it recognizes the longstanding, festering sores within a Christianity that is advancing in Judaization. This magnificent struggle can also proclaim, with great force, the obsolescence and apostasy of Rome. Thus, Faith also impacts – and with what strength – the space that American thinking needs to open up for its theandric development.

VI

Let us briefly review our itinerary. Theandrism is the indistinct union of divinity and humanity, which is fully embodied in Christ but also lives within individuals who embrace it, in historically congruent forms of culture, politics, and in the cosmos.

It differs from other traditional inspiration models, such as those of Guenon and Evola, especially in two fundamental aspects. It does not seek the suppression of personal life, which is inherent in the Trinitarian God and each human being, but rather its eternal strengthening. It does not tolerate the dissolution of the corporeal forms of this world but aims to connect them with the eternal dynamism flowing from the triune intimacy of God. It especially rejects the philognostic suggestion of immersing oneself in the dissolute and negative to overcome it with a new dialectical negation.

Certain forms of knowledge and politics that originated in pre-Christian antiquity were indeed associated with Christian worship and teaching, or substantially converged with them. This was possible because they were already theandric before the Church with its institutional hierarchies historically manifested itself. Therefore, they retain this intrinsic condition even when Christian priesthood, worship, and specific teaching have become entirely corrupt. Furthermore, there has been a tendency from the very beginning within the Church and its highest hierarchical levels to erode the mystery by denying one side or the other of the divine-human union, thus turning Christianity into an instrument of Judaization and, consequently, adulteration or destruction of any theandric forms, whether pre- or post-Christian, as manifested in history and the world.

In our overview, we highlighted the theandric roots in Spain and its American enterprise, founded on three pillars: 1) The theandric energies rooted in their language, a revival of Latin, particularly flourishing in the 16th and 17th centuries but also affected by the Semitic erosion of the Baroque, which left a profound and persistent legacy in the Spanish language. 2) The divine-human support of political forms inherited from Rome, although fiercely challenged by religious utopianism and its Guelphic designs for theocratic geopolitics. 3) The energy of Faith, although marginalized or suppressed by the Judeo-Christian Society of Jesus, which, instead of worship or teaching in union with ancient forms of knowing, arranged spurious substitutions of manifest sterility for the historical Romanic intelligence, sensibility, and action for the intelligence.

In Romanic America, we emphasize on the other hand, despite supposedly traditionalist sensitivities, the clear significance of the First War of Independence, symbolized by Bolívar, and the Second, initiated through Perón's work, in the face of

convulsions generated by the victors of the last world war and the priesthood full of ecumenical Antichristic resentment. In substantial convergence with the deeper meaning of this war, Darío, Lugones, and the theandric constellation of sound and thought led by them rediscovered the richness of their mythical linguistic roots. The prose and genuinely philosophical experience of Don Nimio de Anquín placed it in luminous heights entirely free from secular servitude. Finally, we turn to Faith, still alive in America among countless confusions and betrayals. Even if it is recognized solely as such, without any institutional support, its energies converge with the theandric ones of free nations and their respective states, which remain sovereign despite their weakness, because pure Faith fights alongside them and urges American thought.

Although thought without tradition is impossible, thought is not merely a recounting or repetition of what has already been, nor is it an exclusive task for those whose expertise surpasses our own. Each individual can and should create something from the remote or near contours according to their personal capacity and temperament, collaborate with those who do other things, and bear witness with their words or actions, which, although perhaps modest, will not be in vain if clear, consistent, and truthful to the removal or terror of the enemy.

Nor is it a matter of embracing exclusively doctrinal approaches: the Thomists, those of Guenon or Evola, or those that could be inferred from my own words. Thought requires clarity of concepts, but also the transcendence of those concepts, to access, in some way, their generative source. Conceptual and doctrinal organization is undeniably valuable: it guides, prevents painful confusion, and purifies. However, it is also necessary to coexist with the theandry itself in any of its living manifestative forms because concepts can only thrive on fertile substance and avoid the sclerosis that always wears them down and threatens them. This coexistence is certainly impossible without some form of participation in the aesthetic experience, as it is in the aesthetic experience that the very heart of the theandry is offered. I am referring, of course, to a disciplined, fervent, and consistent aesthetic experience, not to unproductive self-indulgence, which is often perceived as a class privilege. However, we must not overlook the delicate and fundamental nature of this topic, where it has always been crucial to resort to music for the realization of genuine aesthetic experience, even since the time of the Greeks. Therefore, at all times, but especially today when we are bombarded by infernal noise and percussion that drowns us, our ears need to coexist with the infinite melody in any of its forms, from Gregorian chant to Mozart, Wagner, Brahms. Only in this way can they fulfill their mission in relation to thought: being its deepest nourishment.

In all the directions my words have travelled and in many others, also fundamental, Dr. Carlos Alberto Disandro has been my teacher, a beloved teacher who has marked me forever through a relationship of over 25 years during which everything he did, even when he corrected me jealously and severely, has been the result of his unparalleled generosity. This is not now a matter of any debt of gratitude, in any case pertinent. I am calling attention to his distinct work and figure because in them something great and truly decisive has happened for all Americans. In his inspiration and in the heroic discipline that supports thought, he has opened unforeseen paths through the most delicate areas, neglected and confused for centuries. Much like in the mythological labours of Heracles, he has done much to free the land from monsters, especially our own

land. American thinking cannot proceed coherently if it forgets this. We now face an all-encompassing invasion with no protection where the reign of the Antichrist, as foretold in ancient prophecy, may have begun. However, with exemplary skill and daring, Dr. Disandro has taught that it is perfectly possible to defeat it and make it retreat, but only if we think and act in the midst of the danger. This assures us of the lesson from the poet, for the beloved doctor, which in our language reads as follows:

Near and

hard to grasp is God.

Yet where danger lies,

grows that which saves. 1

Friedrich Hölderlin

August 22, 1997

Bibliographic Note

I did not want to encumber the text of the presentation with numerous references and citations, which can sometimes serve more to satisfy the vanity of the writer than to guide the reader. However, for those who wish to delve deeper into the content proposed, the following reference might be useful. Here, I only mention the works of Dr. Disandro that had a particular influence on the profile I attempted to present:

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This work was printed on the first of February 1998, the feast day of St. Ignatius of Antioch, from the generation of apostles, Father of the Church, and martyr, wheat ground by beasts, to become the Lord's bread.

[1] Heavens Opened

[2] The foundation established by Dr. Disandro shortly before his death. Most of his works can be found, in Spanish, on their website.

[3] John 3:7-8 – "Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."

[4] St. Augustine, Sermo 13 de Tempore: PL39, 1079-1098

[5] El son de la palabra.

[6] John 1:17 – "For the law was given by Moses, but grace and truth came by Jesus Christ."

1

Patmos (1803).

In German: "Nah ist / Und schwer zu fassen der Gott. / Wo aber Gefahr ist, wächst / Das Rettende auch."

In the Spanish: Cerca está / y es difícil de asir, Dios. / Donde está el riesgo sin embargo, crece / lo que salva también.